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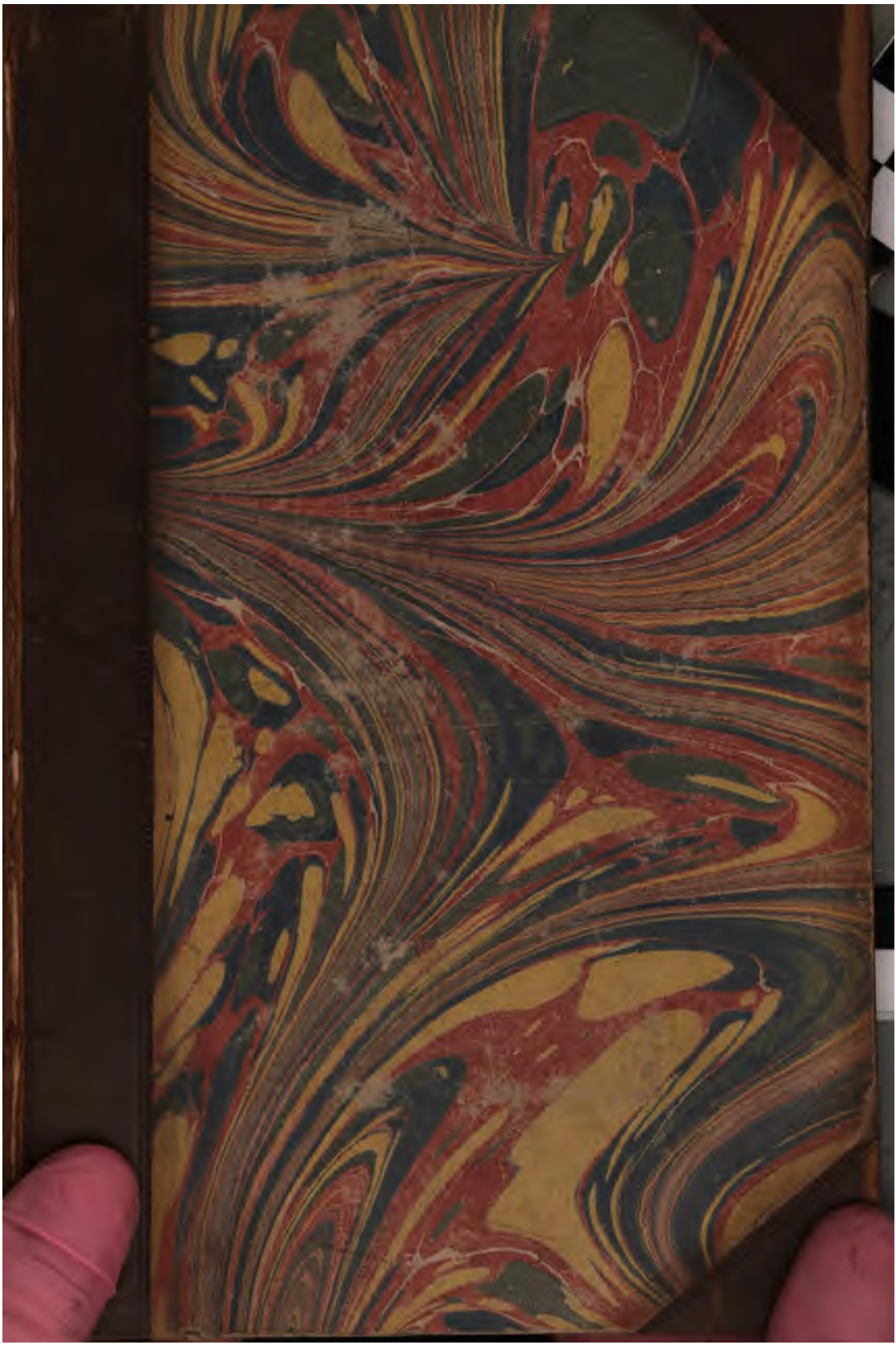

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FACTS

RESPECTING

CERTAIN VERSIONS OF HOLY SCRIPTURE

PUBLISHED BY THE

British & Foreign Bible Society:

IN REPLY

TO

AN ARTICLE IN THE SEVENTY-FIRST NUMBER

OF THE

QUARTERLY REVIEW.

BY

THOMAS PELL PLATT, M.A. F.A.S.

FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

SECOND EDITION.

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FACTS

&c. &c.

THAT the British and Foreign Bible Society has undertaken a great work—a work that tends to results of the last importance to mankind at large—cannot be doubted: and that it is a work, the difficulties of which are proportionate to its greatness, must also be allowed. That its Managers and Directors, or those who have carried on its work, have in all cases fully overcome the difficulties with which they had thus to struggle, it would be rash indeed to assert. But the attempt was noble in itself, and they went forth to it, not in their own strength, but in the strength of HIM who is Almighty—and hence, doubtless, it is, that their success has been, in many respects at least, so astonishingly great. A Committee is formed, not out of the mighty and learned of the earth, but from among a few pious men, most of them altogether unknown by name to the world. Their plan is denounced, as hostile to ancient Religious Societies, hostile to the Established Church of the Kingdom, dangerous to the very existence of our Eastern Empire—and against all this, they stand, they "put forth branches," and, in less than twenty years, literally cover the face of the whole earth. By their means, Establishments for a perpetual supply of the Scriptures are set up, under Royal and Ecclesiastical sanction, in half the Kingdoms of Europe;—a Translation of Scripture is sent forth, for the first time, from St. Petersburg, in the national language of the Russian Empire;—while, at the same time, the people

of China and of Western America, of Iceland and of the Islands in the Southern Sea, are receiving, every man in his own tongue, the record of the wonderful works of God.

But, amazing as this work of Twenty Years must appear to every mind that will calmly think upon it, it can never be for a moment desired that men should rest content with the mere report of general results, however magnificent. Among the various points upon which inquiry is and ought to be made, one question of great importance has been—Are the Versions of Scripture, thus furnished, faithful; and are they in language that is commonly read and understood? In order to answer this inquiry, as far as lay in their power, the Committee had resolved, a few months since, (Feb. 5,) that an Account should be drawn up of all the Translations which they have circulated; stating the reasons which led to their adoption, or the history of the translating and editing of those which were New or Revised Versions. The preparation of this Account ultimately devolved upon myself; and I was beginning to enter upon it, when a statement upon the very same subject came forth, in a Periodical Publication, (the Quarterly Review, No. 71,) which has appeared to call for the few following remarks.

My object will be, chiefly, to give a correct relation of Facts which the Writer in the Review has misrepresented. I hope, and am ready to admit, that his misrepresentations have been unintentional: yet, surely, the utmost care ought to have been exercised, before imputations were cast upon a body of men who are engaged in an undertaking so beneficent and so important to mankind, as the Reviewer will and does acknowledge that of the Committee of the Bible Society to be.

The case of the WELSH BIBLE comes first in order. —Here, says the Reviewer,

"The Directors of this Institution (the Bible Society) devolved

the selection of a proper text, and the revision of their new edition, upon a Mr. Thomas Charles, an apostatized clergyman from the Established Church, and at that time an itinerant preacher among the Calvinistic Methodists. Who or what recommended him to the Managers of the Society, we do not happen to know. The result, however, proved exactly what might have been anticipated; he introduced so many unauthorised innovations, by way of *improving* the version, that one of the Welsh Bishops found himself called upon to remonstrate with the Committee. Finding that the heads of our church were not to be taken by surprise, the Directors were constrained to suppress the edition; and, up to this day, the inhabitants of Wales are deprived of the benefit which the Managers of the Bible Society intended to confer upon them by Mr. Thomas Charles's new readings of the word of God."

Now it is not true that Mr. Charles "introduced unauthorised innovations" into the Welsh Bible, "by way of IMPROVING THE VERSION." A representation was indeed made against the plan which he intended to follow in his edition, but the complaint was this:—

"The ORTHOGRAPHY of the copy prepared for the press is very much changed and altered, and makes the language a different dialect from that of the Bible in present use. I judge of it by the specimens which I have seen in some other Welsh Publications. This measure I consider pregnant with many bad consequences, and methinks should not be suffered to be carried into effect."

The charge brought was, solely and simply, an attempt to correct the system of ORTHOGRAPHY. And the communication was not made by a "Welsh Bishop," but by a very respectable Welsh Clergyman—the Rev. John Roberts, the present Rector of Tremerchion: who, it may be added, is now an active member of the Flintshire Auxiliary Bible Society.

Again, no edition of the Welsh Bible was ever SUPPRESSED.

The discussion above mentioned took place *while the copy was preparing for press.* No fault has ever been found with the Welsh Bibles and Testaments which have been actually printed; and the number of these has been, up to the present time, 97,598 Bibles, and 156,697 Testaments.

One Welsh Bishop was, at the time, a Vice-

President of the Society: and this Prelate, at least, saw nothing so objectionable in the proceedings of Mr. Charles and the Committee, as to withdraw from them his patronage and support. On the contrary, he did all in his power to assist in deciding the course that ought to be followed. This Prelate was the Bishop of St. David's (the present Bishop of Salisbury); and it was in consequence of a communication from him that the edition finally taken as a standard, that of 1752, was adopted. In reference to the imputation against the Committee, of neglecting to take advice from "ecclesiastical authorities," the following passage, from a Letter of Lord Teignmouth to the Bishop, deserves notice:—

"The Bible Society (notwithstanding the intimation in the Report of the Committee to the Subscribers at large, that it has been determined 'to follow the example of the Society for Promoting Christian Knowledge, in printing from the edition of 1746') would, I imagine, consider themselves at liberty to adopt the suggestion of your Lordship, as it must be their wish to pay every respect to so high an authority. But, as the Act of Uniformity subjects the Welsh Bible to the revision and approbation of the Bishop of Hereford and the Welsh Bishops, it would, in my opinion, be most satisfactory to the Bible Society (considering the preceding circumstances) if your Lordship would condescend to nominate some person or persons to prepare such a copy for the press as would be likely to meet your Lordship's approbation, and that of the other Welsh Bishops — a sanction which would preclude all possible objection." *

It being afterwards found that the Society for Promoting Christian Knowledge intended to print from the edition of 1752, not from that of 1746, as they had at first proposed—and that their edition would have that approbation from the Welsh Bishops for which Lord Teignmouth in the above Letter expresses his desire—the same copy was ultimately followed by the Bible Society, without alteration; and the edition was printed at the Cambridge University Press.

* Dealtry's Vindication of the Bible Society, (1811.) Appendix, p. xxvi.

It may still be said—But why was the "apostatized Clergyman," Mr. Charles, employed at all?—Mr. Charles, it is true, was no longer officiating as a Clergyman of the Established Church: but the man who laboured, without earthly gain or reward, for thirty years, in travelling, in preaching, and in setting up Schools among his then ignorant countrymen in Wales—who himself prepared and sent forth Twenty Teachers fitted to instruct in those Schools, whence afterwards the light of religious education spread over the whole face of the country—such a man, surely, may rather be called an Apostle, than an Apostate. And "what recommended him to the Managers of the Society," those who have read its early history know well; for it was from his urgent calls for a supply of the Welsh Scriptures, that the Society itself first took rise.—But this story need not here be repeated. It has been told long since, by Mr. Owen and Mr. Dealtry.*

And, after all, supposing even that some considerable degree of mismanagement had appeared in the case, let it ever be remembered, that it was but the First act of an infant Institution—an Institution driven into action, I cannot but add, by the inactivity of others. Nor did the Society shun the aid of dignity and learning; though, too often, men of dignity and learning shunned the Society.

We come next to the IRISH TESTAMENT.—

Here, "again, the same evil genius which introduced Mr. Charles to their favour, led them (the Committee of the Bible Society) to fix upon one Mr. M'Quig, who had formerly been a preacher among the Wesleyan Methodists, and who had been expelled from this connexion for repeated misconduct; and again, the results were such as might have been expected. The principal object of *The Irish Society* is, as every one knows, to promote the cultivation of the Irish language. Most of the members composing this Association are also Subscribers to the Bible Society; none of their

* See Owen's History of the British and Foreign Bible Society, I. 138—150; and Dealtry's Vindication of the Society (1811), pp. 1—17; and Appendix, i—liv.

proceedings can, therefore, be represented as flowing from dislike or jealousy of that institution. At a meeting of the Irish Society, held in Dublin on the 22d November, 1822, a Resolution was proposed by John Leslie Foster, Esq., seconded by the Right Honourable George Daly, and carried, we believe, without one dissentient voice, stating, 'That, after a full inquiry, the members of this Society feel satisfied that *material and very numerous errors* exist in the Irish Version of the New Testament edited by the British and Foreign Bible Society.' "—*Review*, p. 8.

Now here it is important to observe, for the sake of those who may be entirely unacquainted with the subject, that it was no New Irish Version which the Society printed, but the Received Version of Archbishop Daniel, or O'Donnell. This work Mr. M'Quige was employed to edit; but his instructions were, to adhere strictly to the text as he found it, except in case of typographical errors. And, when he afterwards pointed out some passages in which he thought a change necessary, these instructions were repeated and confirmed to him; and he was informed, that if any such change should be indeed found, by competent judges, to be absolutely needful, they should be inserted in a separate page, at the end; but into the text itself no innovations whatever were to be introduced.—Whether any, or what misconduct, was charged against this Editor, by the Wesleyan Methodists, I cannot ascertain; but this is certain, that it was by one of the most distinguished Members of the Wesleyan Body, Dr. Adam Clarke, that he was introduced to the Committee of the Bible Society: nor has any complaint been brought against him since he was so introduced to them, though he has been labouring in the work of the Society, as will presently appear, in close connexion with Gentlemen of the highest respectability in

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p.

and Foreign Bible Society."—This matter requires a full and distinct explanation.

And first, the Resolution in question ought to be given at length. It will thence appear, that there was no intention, even in the very outset, to impute wilful carelessness to the Bible Society, or, in fact, any fault into which other Societies might not be equally liable to fall.

Copy of Resolutions passed in the Committee of the Irish Society in Dublin, Friday, Nov. 22, 1822.

"RESOLVED, (on a Motion by John Leslie Foster, Esq. Vice-President, seconded by the Right Honourable St. George Daly, Vice-President)—

"That, after full inquiry, we feel satisfied that material and very numerous errors exist in the Irish Version of the New Testament edited by the British and Foreign Bible Society; and that we are not without apprehensions that the Translation which, we are informed, is in progress under the direction of the Society for Promoting Christian Knowledge may eventually prove liable to similar objections. That it further appears to us, that Bedell's and Daniel's Version of the Scriptures into the Irish Language (now out of print) is, with comparatively few and unimportant exceptions, a literal and faithful translation, and which has been received with approbation for nearly 140 years; and that the only course which we can recommend to this Society, is, to adopt the Translation of Bedell and Daniel, subject to such specific corrections as may be proposed and adopted by this Society, and which this Society will not in any case be disposed to adopt without being first convinced of an absolute necessity for so doing.

"H. C. SIRR, *Chairman.* (Signed) JOHN L. FOSTER,
ST. GEORGE DALY.

"RESOLVED—

"That this opinion of this Society be respectfully communicated to the British and Foreign Bible Society, and to the Society for Promoting Christian Knowledge, accompanied by the expression of our anxious desire to assist those Societies in the editing of the Irish Scriptures, by undertaking the task of revision and correction on the principle above referred to, in case it should be the wish of those Societies to have recourse to us for this purpose.

"H. C. SIRR, *Chairman.* (Signed) JOHN L. FOSTER,
ST. GEORGE DALY."

The Testament here referred to, differed in one important respect from the first edition, which has been already mentioned as edited by Mr. M'Quige:—

that was in the Roman, this in the Irish Character: and on various points occurring in the use of that character, as to orthography, the use of aspirates, and similar matters, it is known that difference of opinion exists among Irish Scholars.

An intimation had been received by the Committee of the Bible Society, before the passing of the above Resolution, that the Irish Society would furnish them, if desired, with a List of Errata which had been observed in the Irish Testament then in circulation. In consequence, the Assistant Secretary of the Irish Society was immediately requested to furnish such a List of Errata, before a new edition, which had just been ordered, should be put to press; from which edition a grant of 5000 copies had been already voted, for the use of the Irish Society. This took place in Sept. 1822; and in November, a copy of the Resolution above quoted was received in London. Now the Version already adopted was the very same as that recommended by the Irish Society in their Resolution; and all that could be done, therefore, was still to continue the suspension upon printing the new edition, till the proposed List of Errata, or some statement of the corrections required, should arrive. Nothing further, however, having been heard on the subject, and applications for the Irish Scriptures being urgent, the Committee were at length induced, in May 1823, to order 2000 copies to be printed off, from the same stereotype plates as the former edition, for a temporary supply.

On the 6th June, a Letter, of which the following is an Extract, was written by H. J. Monck Mason, Esq., Secretary to the Irish Society:—

"*Irish Society*, 16, *Sackville Street, Dublin*, *6th June*, 1823.

"SIR,

"The Committee of the Irish Society having reason to suppose that any inquiry respecting the correctness of the Stereotype Edition of the New Testament in the Irish Language, by the British and Foreign Bible Society, is likely to take up some time—and fearing that the great demand for the book which now exists in this country

will very soon exhaust the stock of copies at present in their hands—have determined to request of your Society to cause immediately to be printed an edition equal to the amount of the grant so kindly voted by them to the Irish Society.

"They are strongly induced to urge this to your Committee, because they think, that, in the present promising state of things, it would be the worst of all evils were the efforts of this Institution to be checked in any way, especially by the want of the Holy Scriptures.——

"*To the Secretary of the British and Foreign Bible Society.*"

The following is from the Rev. J. D'Arcy Sirr, also one of the Secretaries of the Irish Society:—

"My Lord, "*Dublin Castle, August* 12, 1823.

——"A generous grant of 5000 Testaments was made to us, we understand, long since. One thousand has been received: two more, we now hear, have been ordered to be struck off. But why suffer us to languish for these tardy driblets? Why defraud the longing *aborigines* of this island, many of them daily dropping into eternity, of the important residue? My Lord, I may speak strongly, but the case is most affecting. Our countrymen are imploring us for the Records of Salvation, but we are compelled to dole them out with the most distressing parsimony. We have often expressed our gratitude for the assistance you have already rendered us: nothing can efface the sense of it: I only wish to have it deepened.

"J. D'Arcy Sirr."

"*To the Right Hon. Lord Teignmouth.*"

After these appeals from the very quarter from whence alone any complaints respecting the Irish Testament had been received, there appeared to the Committee no reason for further delay; and it was finally Resolvèd, on Oct. 6, 1823—

"That the edition of 2000 Copies of the Irish New Testament, in the Irish Character, now in the press, be augmented to 11,000; making the whole number printed, including former editions, 20,000 Copies."

On the 14th November 1823, Mr. Mason forwarded a collation of the first ten pages of the Irish Testament, made by Edward O'Reilly, Esq., author of the Irish Dictionary. It appeared, upon examination of this collation, that of thirty-five variations in the Society's Testament from the edition of 1685 with

which it had been collated, twenty-eight were allowed to be unnecessary, or, at least, immaterial; and the remaining seven only are disapproved of by Messrs. Mason and O'Reilly. And on the 9th of January 1824, Mr. Mason writes again, urging "every possible expedition" in preparing the edition of the New Testament from which the grant to the Irish Society was to be supplied, and making no further mention of corrections.

The edition was completed accordingly, and put into circulation; and the Irish Society received the number granted to them. They have since received other large supplies, but no further complaint of any errors has been heard.

But we shall better shew both the caution with which the Committee of the Bible Society have acted, and their friendly connexion with the members of the Irish Society, by proceeding a little further with the history of their Irish Editions.

In the autumn of 1823, they resolved upon another undertaking—the reprinting of Bishop Bedell's Version of the whole Bible, in the native character as well as language*. In order, then, to guard against errors in this work, and to prevent the reproduction of those that might be found in the edition of the New Testament, fresh precautions were taken. Mr. M'Quige was to be the acting editor; but he was placed under the superintendence of a Committee of Revisors, to whose examination his proof-sheets, with all corrections and changes, were to be submitted. This Committee consisted of the Rev. R. Daly, Vicar of Powerscourt; J. Leslie Foster, Esq. M.P., and Messrs. H. J. Monck Mason, Robert Newenham, and Edward Hoare.—These Gentlemen have sedulously attended to their task; and on the 4th of June last (1827), Mr. Daly writes:—

"I have great pleasure in informing you of the OLD TESTAMENT

* The Bible, as well as the New Testament, had already been printed by the Bible Society in the Roman Character.

having been completed. The press is now employed on the NEW. My soul praises God for this mercy."

No objection has been made by any of these Gentlemen to acting in concert with Mr. M'Quige: their intercourse with him, they say, has throughout been "satisfactory."

And as we find that the New Testament is now passing through the press under their own inspection, there cannot surely be a doubt that the errors of which they complained, whatever they might be, will be effectually removed.

Finally, it is this very Testament, be it observed, against which the complaints were made, that has been in so wide circulation during these last years in Ireland; and the reading of which has so powerfully contributed, under the Divine Blessing, to stir up that mighty movement in the minds of men, which is now taking place there.

Having thus gone through the charges relating to the Welsh and Irish Versions, we come to those that refer to the Translations "PRINTED FOR THE FIRST TIME under the auspices of the Committee in Earl Street."

And here, while the Reviewer "lays it down as a general principle, admitting of very rare, if of any, exceptions, that the Translator of the Sacred Writings ought to possess a critical acquaintance with the original, together with an intimate and vernacular knowledge of the language into which he engages to translate them," he says that, "in the execution of all the Versions which have been printed for the first time under the auspices of the Committee of the Bible Society, principles have been allowed to prevail, for which we can discover no precedent in the annals of any previous Translations." — "The Translators," for instance, in one case at least, "are uneducated men, totally unacquainted with the original languages of the Scriptures, and having a knowledge of the

language, into which they translate, which their eulogists can only venture to call 'pretty complete.' —"For any thing we can see," he says in another place, "the case stands thus: from whatever quarter new Translations may be offered, they are immediately accepted and printed, without any satisfactory evidence of the competency of the individuals by whom they have been executed."

Now here, from my own experience and from recorded facts, I will venture to assert, that the principles upon which the Committee have uniformly acted, have been these:—that it is most desirable and most important to get a Translation made directly from the Hebrew and Greek Originals, when men can be found able to make such a Translation; but that, when such men cannot be found, it is better, FAR BETTER, to publish among a people merely the Version of a Version, than to leave them in utter ignorance of the Word of God: provided always, that the Version so produced should either have undergone a revision by some person acquainted with the Originals; or, in extreme cases, as those of the North-American Indian Languages, where it is impossible to obtain such a revision, that it should be certified, on the best testimony that may be had, to be a faithful Transcript of the Version that it professes to follow.

These principles are not "new." Let us see how the pious Bishop Bedell obtained that Irish Version, which, as we have seen, is in use to this very day. The statement is taken from the "Acta Eruditorum" of Leipsic, for the year 1686:—

"Statuerat (Wilh. Bedell) Bibliorum Hibernicorum, quibus hactenùs caruerant, copiam facere hujus regni incolis; ac hinc licet neminem indipisci posset qui præter hunc sermonem, Hebraïcum etiam calleret, Hibernum tamen quendam, King dictum, qui exactè simul Anglicam linguam noverat, incitavit, ut sacrum codicem ex Anglicâ saltem Versione Hibernicè redderet. Interpretationem indè partam Bedellus postea studiosè recensendam sibi sumpsit, collatis insimul cum Anglicâ Versione, Textu Hebraïco, LXX Interpretibus,

et translatione Italicâ Diodati. Cùm verò opus ad umbilicum perductum jamque typis exscribendum esset, tunc quidem per invidas quorundam æmulorum machinationes repressum est, criminantium ejus autorem hominem simplicem et abjectum esse, quique adeò labori huic par esse haud potuerit. Exemplar tamen istius translationis naufragio seditionis supra dictæ ereptum, jam sumptibus D^ni^ Boyle sub prelo sudare narratur."

"William Bedell had resolved to furnish the inhabitants of the Kingdom of Ireland with the Bible in the Irish Language, which they had never yet possessed. And though he could find no one who was acquainted with this language and the Hebrew also, he, however, prevailed upon an Irishman, named King, who had also an accurate knowledge of the English Language, to render the Sacred Volume from the English Version at least into Irish. The Version thus obtained, Bedell undertook diligently to revise; collating, together with the English Version, the Hebrew Text, the Septuagint, and the Italian Translation of Diodati. But when the work had been completed, and was now just ready to be put to press, it was kept back by the machinations of some envious opponents, who alleged that its author was *an unlearned and mean man, and one therefore that could not have been equal to such a task.* A copy of this Version, however, saved from the wreck of the abovementioned factious opposition, is said to be at this moment passing through the press, at the expense of the Hon. Mr. Boyle."

If the principles of the Committee, then, are not new, so neither is the manner in which their attempts are received. The resemblance between the "seditio," as it is here called, of 1685, and the "factious opposition" (for such seems to be the correct rendering of the term) of 1827, is too striking to escape notice.

Here was a case, however, in which, in the revision, the Original could be consulted. And how does this differ from the case of the Persian Pentateuch, translated from the Arabic, and sent to this country to undergo the revision of Professor Lee;—or from that of Sabat's Arabic Testament, revised by Martyn and Mr. Thomason in India; and, on a second edition, again revised by Professors Lee and Macbride in this country;—or from that of the Amharic, translated from the Arabic by a native Abyssinian, under the inspection of a learned French Orientalist, and revised in this country by Professor Lee and myself?

And then, as to the incompetence of the Trans-

lators employed:—there is the Modern Greek Version, executed by a Bishop of the Greek Church, revised by Ecclesiastics appointed by the Synod at Constantinople, and printed in this country under the inspection of the Rev. Mr. Renouard (late Arabic Reader at Cambridge, and formerly Chaplain at Smyrna) and myself — the Modern Armenian Version, executed by M. Zohrab, of Paris—the Calmuc Gospels, translated by Mr. J. J. Schmidt, of St. Petersburg, the first Mongolian and Calmuc Scholar in Europe. I might go on with the List; but I have said enough to shew how justly the Reviewer remarks:—

"After the most careful and patient investigation, we are obliged to state, that, without one single exception, the New Versions which have appeared, either at the direct expense or under the immediate sanction of the Earl-Street Committee, have either been executed by incompetent Translators, or printed without having been subjected to a proper revision."—*Review, p. 6.*

But it is said, moreover, that, in REPRINTS of Foreign Versions also, the Committee

"seem to stumble, almost instinctively, upon the most incompetent Editor that could have been discovered."

Such has, doubtless, been the case with the Carshun and Syriac, edited by M. Silvestre de Sacy of Paris; with the Syriac, Arabic, and Malay, edited by Professor Lee; with the Arabic, edited by Dr. Macbride; with the Coptic, edited by Professor Lee and the Rev. H. Tattam; with the Ancient and Modern Greek, edited by the Rev. Josiah Pratt, and the Rev. G. C. Renouard; with the French, edited by the Rev. D. Chabrand, of Toulouse, and the Rev. J. Monod, jun. of Paris.—Of my own competency or incompetency as an Editor, it is not for me to speak. The Reprints which I have edited have been, the Ethiopic Gospels, Syriac Testament, and Ancient and Modern Greek Testament.

If there were any suspicion, on the part of the Bishops and Clergy of the Church of England, of such an unhappiness in the selection of Editors, it is

singular, that in almost the only Reprint of a Foreign Version which is circulated by the Society for Promoting Christian Knowledge, the Text of the Bible-Society's edition should be that which they have chosen to adopt; for thus runs the Title-page of the French Bible sold, at this time, at the Office of the ancient Society just mentioned:—

"La Sainte Bible contenant le Vieux et le Nouveau Testament, revue et corrigée avec soin d'après les Textes Hebreu et Grec, et fidèlement réimprimée sur la Bible Protestante Françoise publiée *par l'Association Angloise et Etrangère de la Bible*, avec de nombreuses corrections, conformes à l'édition la plus approuvée maintenant en usage dans le Sud de la France. à Londres 1819."

The edition is "revised and corrected" indeed; but here is the Bible Society's Text manifestly set forth as the ground-work of it.

But we have been led away from the subject of NEW VERSIONS. It remains to state a few facts respecting those Versions against which distinct charges have been brought:—these are, the Mohawk, Calmuc, Chinese, Turkish, and Bengalee.

And first of the MOHAWK:—

This Translation was obtained, indeed, in the manner related by Mr. Owen in the passage quoted from him by the Reviewer, and judgment was passed upon it after the sort of examination which he describes. The Reviewer holds up this examination to ridicule: but in what better way such a work could have been examined he does not inform us; nor does he go on to tell us, with Mr. Owen, the names of some of the Examiners. These, it will be seen, were not "blind partisans" of the Bible Society, but men of acknowledged respectability and learning. The persons mentioned by Mr. Owen, as having assisted on the occasion, are, the Rev. Professor Bridge, of the East-India College; the Rev. Dr. Hamilton, Rector of St. Olave's, Jewry; and the Rev. R. Ormerod, A.M., Vicar of Kensington.

Let us now see what has been the further history of this Version.—The edition printed in London having been exhausted, the Managers of the American Bible Society at New-York found the demand still extensive enough to require a further supply: they therefore printed a second edition. This they did not send forth rashly, and without inquiring into the nature of that which they were distributing: for, upon hearing that some complaints were abroad against the Version, they suspended its circulation forthwith, until the nature and foundation of these complaints should have been ascertained. In their Ninth Report (for 1825) is the following passage:—

"In the last Report it was mentioned, that, from doubts entertained about the correctness of the Version of St. John's Gospel in the Mohawk Language, it was deemed expedient to suspend its circulation. From various sources the Board have obtained satisfactory evidence, that, although there are some trifling inaccuracies in it, principally in orthography, yet there is no errror that can hinder its usefulness. Accordingly, the suspension was removed, and grants of that Gospel made to the Indians who speak and read the Mohawk Language, at Greenbay, in the Michigan Terrritory; at Grand River, in Upper Canada; at Caughnawaga, and St. Regis, in Lower Canada."

In the Tenth Report (1826), the Managers state again:—

"Through the medium of the Montreal Bible Society in Lower Canada, many copies of the Gospel according to St. John in the Mohawk Language have been faithfully distributed among the Indians residing at the Lake of the Two Mountains, and at St. Regis; and also among those at the Caughnawaga Village, who were able to peruse them, and received the word of God with expressions of joy and gratitude. As a pleasing instance of the prompt and independent spirit of these children of the forest, it is stated, that the Indians at Caughnawaga, being members of the Church of Rome, convened a Council of their Chiefs, to deliberate upon the propriety of receiving the Scriptures, and unanimously resolved, that all their people should be left at liberty to accept of the Gospel.

"Several other parts of the New Testament have been translated into the Mohawk Language, which it is the intention of the Managers to publish, as soon as they have undergone a revision that may test their accuracy; and the expectation is entertained, that ultimately the whole New Testament will be furnished to that portion of the Aborigines of our country, commonly called the Six Nations. The want of competent translators has hitherto imposed

difficulties in the way of its accomplishment. The partial Versions heretofore published, have been less perfect than could be desired; and yet the Board have received satisfactory assurances from intelligent persons resident among those Tribes, that very great advantages have been derived from their distribution and use. A strong inducement is thus supplied for renewed efforts to procure further and more correct translations."

And so, for myself, I confess I cannot for a moment doubt that this little book, the Gospel of St. John in the Mohawk Language, with all its imperfections, has been, in its own proper place and nation, a blessing in the earth.

We proceed to the CALMUC SCRIPTURES:—

"In this case," says the Reviewer,

"in order that they might not proceed in the dark in a matter of such importance, the Committee directed a set of Queries to be sent to the Moravian Missionaries settled among the Calmucs. We shall extract two or three of these questions, with the answers:—

"'Query 2. Who is the translator or translators (of portions of the New Testament stated to have been translated into the Calmuc Language)?—Answer. Several persons have employed themselves in this work, and those chiefly such as have not had the benefit of a literary education, but who had a good understanding of the sense of the Scriptures, who felt an impulse of the heart to the task, and who had already acquired a pretty complete knowledge of the Calmuc Language. The most eminent among these is Conrad Neitz, who, more than forty years ago, being commissioned by this congregation to qualify himself for performing this service in the Gospel, for the Calmucs, lived among them at different times, travelled also with them, and, considering his education, acquired a very accurate knowledge of the idiom of their language, facility in speaking it, and acquaintance with the mode of thinking and manners of this people. He has also even studied their writings. Most of these translations were executed by him.

"'Query 3. Can the accuracy and correctness of these translations be relied upon?—Answer. Confidently. The translations have been made with much diligence and fidelity, and have been repeatedly corrected and revised by brethren acquainted with the subject and the language. Nevertheless, this work is still imperfect, particularly as the Calmuc has as yet received no literary cultivation, and the common aids for acquiring a language, such as dictionaries and grammars, are entirely wanting.'

"Upon the receipt of this information, the Committee instantly voted a sum for the purchase of a set of Calmuc types; and, without any further inquiry whatever, recommended the Moravian Mis-

sionaries 'to proceed in translating such entire books of the New Testament as their circumstances might enable them to execute, with the promise of further assistance from the Society, from time to time, in proportion to their progress in the undertaking.' "

Review, p. 12.

Now, in the first instance, what could be a more natural, and what a better course to take, than that of applying for information respecting such a Version as this, to the Missionaries who had been so long employed in teaching among these people the truths which these very Scriptures contain?—But were the Translations of the Missionaries adopted therefore, and published forthwith, without further thought or examination? So far from it, that scarcely any part of their Version can be said to have ever been published at all.

It was at Petersburg that the Calmuc Gospels were printed, and there that an Editor and Translator was found for them, Mr. J. J. Schmidt:—for the Missionaries sent indeed into Russia the portions which they had prepared, which served for consultation and reference; but the Version was, in truth, Mr. Schmidt's own; and in the Latin Title-page prefixed to the first edition of the Gospel of St. Matthew, it bears his name. And of Mr. Schmidt's intimate acquaintance with the Mongolian and Calmuc Dialects, no man who is at all acquainted with the recent history of Oriental Literature on the Continent can for a moment doubt. He has been lately engaged in a controversy concerning the History and Languages of Central Asia, with the celebrated Klaproth; who, though an antagonist, scruples not fully to acknowledge "les rares connaissances de M. Schmidt en Mongol et en Kalmuk"—*Journal Asiatique de Paris, tom.* V. *p.* 193.

We come next to the CHINESE TRANSLATOR—Dr. Morrison.

Now let it be observed, that the charge of incompetency brought against this Translator is founded

entirely on his own statements about himself—statements which natural modesty and diffidence might well induce any man to make, but which surely ought not to be brought as evidence against him. Let us hear what others have to say of him. Take this statement, full of good sense—and, I am persuaded, of truth also—which was sent to me lately by Sir George Staunton:—

"I beg to assure you, that it was with pain and surprise that I read the other day, in the Quarterly Review, the animadversions on Dr. Morrison's Translation of the Scriptures, to which you allude.

"The writer of the article in question demands qualifications in a Translator of the Scriptures, and a degree of perfection in the Translation itself, which, however desirable in the abstract, would, in the case of a Chinese Version, have necessarily the effect of postponing the accomplishment of the work to an indefinite period; and, consequently, wholly frustrate the object in view, as far as respects the communication of religious knowledge to the Natives of China of the present day, through such a medium.

"I cannot say that I have examined Dr. Morrison's Translation so critically as to be able to give a positive opinion on its precise degree of merit; but I have no hesitation in saying, that I conceive his qualifications for the execution of the task to have been far superior to those of any other person whatever. He is, unquestionably, our best Chinese Scholar—he had made himself fully acquainted with the previous labours of the Catholic Missionaries—he was in constant communication with intelligent Natives during the progress of the work—and his general zeal, diligence, and integrity, in the Cause to which he has devoted himself, are too well known to need any confirmation from my testimony.

"G. T. STAUNTON."

Again—I was one of a Deputation from the Committee of the Bible Society who waited upon Lord Amherst before he went out to India; and I well remember that he said to us—I give his expressions as nearly as recollection enables me—

"To one of your Translators, at least, I can bear a favourable testimony—Dr. Morrison. I recollect particularly one instance of his accuracy. It was necessary once, when I was in China, that a certain paper should be drawn up, which etiquette required to be of the most faultless composition: every rule of Chinese propriety of diction was to be strictly adhered to. Dr. Morrison drew it up; and, when it was submitted to some Chinese Authorities for inspection, it was pronounced altogether correct and unblameable."

A copy of Dr. Morrison's Translation of the entire Bible in Chinese now lies before me. It was issued in 1823, *since* the publication of his Dictionary. Now whatever we are to think of his first edition of the Testament, surely the Reviewer will not have much to say against his work in this later edition of the whole Scriptures. For how is his Dictionary announced in Kingsbury's Oriental Catalogue?

"Dictionary of the Chinese Language, in Three Parts. By R. Morrison, D.D.; viz. 1st, Chinese and English" &c. &c.

"*Dr. Morrison's 'Dictionary of the Chinese Language' may be considered as the most important work in Chinese Literature that has yet reached Europe.*"—QUARTERLY REVIEW.

As no charge is brought against the Chinese Version, but the general one of incompetence in the Translator, I shall not stay any longer upon it, but proceed to the TURKISH.

"Some most miserable details of their (the Committee's) style of management occur in the history of their Turkish New Testament. The text was that of a Polish Renegado, which had lain in MS. for more than a hundred years; and no sooner was it published in 1818, than Dr. Henderson, and other friends and agents of the Society, began to complain, that, in addition to prevailing errors of mere style, florid affectation and so forth, *important additions, and still more important omissions*, deprived this Version of all just title to respect and support. The Society got some of the Parisian Literati to bolster up their Turkish Testament with their certificates; but the issue was, that some hundreds of gross errors were acknowledged. And here comes the curious part of the story,—how were these errors to be corrected? The Directors of the British and Foreign Bible Society made *cancels* in their book; that is, they printed anew the leaves containing the most horrible blunders—in number, fifty-one,—and sent out bundles of these corrected leaves to Turkey, to be distributed among those who had previously acquired the books. These persons were, of course, easy to be found; when found, it was easy to persuade them to have their Testaments taken out of the binding and rebound with the new leaves; and the whole affair, when completed, could not fail to inspire the proprietors of the Turkish Testament with sentiments of redoubled confidence in the purity of its text."—*Review*, p. 19. *note.*

Now, in this case, I am ready to admit that there was some misunderstanding, at the outset, in the direc-

tions given to Professor Kieffer, the editor. He was led to believe that the text of his MS. should be implicitly followed; and he appears accordingly to have done so, without collating it, as he went on, with the original. In consequence, several errors were afterwards discovered. But here my admissions stop.—The rest of the Reviewer's statement is a gross misrepresentation. The real case was this :—

Not more than 100 Testaments at most, if so many, had been issued, so far as I can ascertain, when notice of these errors was received. The circulation was immediately suspended, and Professor Kieffer set to revise the text. He furnished a List of Errata, drawn up with scrupulous minuteness; which List was referred to the examination of a Sub-Committee, assisted, on the occasion, by a well-known Biblical Critic, the Rev. T. Hartwell Horne. This Sub-Committee found the greater part of the faults pointed out to be so utterly insignificant, that it would be quite useless to disfigure the work by noticing them; and a Table was drawn up, to be appended to the Testament, containing all that could be considered of the least importance; in number, 49. But even of these there was not one that appeared directly to affect any point of faith or practice. Those that appeared to do so, were remedied in another and more effectual way, by cancelling the leaves on which they occurred. The leaves so cancelled were in number, eight. Having already observed that scarcely any copies had yet been issued, I need scarcely add, that the whole story about sending bundles of leaves to Turkey, to be inserted in copies already in circulation, is a mere fiction: its falsehood is as gross, as the charge which it conveys is insulting.

Nor is it just to speak thus contemptuously of the Translator of this Version—Ali Bey, or Bobovius, as his name is written in the Latin form. In Turkish learning he was indisputably most eminent. At Constantinople, he was the instructor of the cele-

brated Meninski, by whom one of his works is frequently quoted, in his Turkish Lexicon. And the following is the account given of him by a contemporary, the learned Dr. Hyde. It is prefixed to a treatise of Ali Bey's on the Religious Ceremonies of the Turks, which Dr. Hyde edited (in 1690); and it may be thus translated from the Latin :—

"The following observations on the ceremonies of the Turks I received from my learned friend Dr. Thomas Smith, who, on his return from a journey to Constantinople a few years since, put them into my hands, with a request that I would eventually publish them, which I have now at length done. They had been drawn up, at his request, by Albertus Bobovius, or, as the name is written in his native language, Bobowsky, a Pole by birth, who died some years since. His death is to be lamented, not only because he was particularly friendly to our countrymen, and most ready to serve them in any thing, but also inasmuch as he was a most zealous and assiduous student of languages, and extremely well versed and skilled in many of those of Europe and Asia also, so that he was promoted, under the Sultan Mahomet IV, to the office of ترجمان باشي or First Interpreter. It is however more especially to be lamented that he should have been carried off before he had returned to the profession of Christianity, which it was his most earnest wish to do. It was his desire to be able honestly to gain his livelihood, in whatever way might offer, in the society of Christians in England, and to retire from his connection with a Mohammedan people."

The controversy which arose upon the style of this Version, between Dr. Henderson and Professor Lee, I by no means overlook as unimportant; but to go into such a matter fully, in this place, would obviously be impossible: suffice it to say, that Dr. Henderson himself, in his last pamphlet, appears to express his satisfaction with the new edition of this work, now going through the press at Paris.

We come now to the BENGALEE VERSION, with which is connected the whole array of charges against the Serampore Translators. And here, surely, every man, who is alive to the importance of Translations of the Scriptures at all, will, at the first outset, feel most forcibly the truth of Sir George Staunton's remarks,

as applied to Indian Versions, as well as to the Chinese :—

" The writer of the article in question demands qualifications in a Translator of the Scriptures, and a degree of perfection in the Translation itself, which, however desirable in the abstract, would, in the case of *Indian Versions*, have necessarily the effect of postponing the accomplishment of the work to an indefinite period; and consequently wholly frustrate the object in view, as far as respects the communication of religious knowledge to the Natives of *India* of the present day, through such a medium."

(*See above*, p. 19.)

After what has been said already (p. 16) upon New Versions in general, I shall think it quite enough in this place to reply to the Reviewer by bringing a few quotations from the Reports of the Missionaries, to shew how their Versions have really been made, and with what effect they have been put into circulation.

Extract of a Letter from the Rev. Dr. Carey.

" *Serampore, April* 20, 1808.

" You mention some objections that have been made to our Translations, as if they were the work of graceless Brahmans. We certainly do employ all the helps we can obtain—Brahmans, Musselmans, and others, who both translate, and sometimes write out rough copies; and should think it criminal not to do so. But we never *print* any Translation till every word has been revised, and re-revised. Whatever helps we employ, I have never yet suffered a single word, or a single mode of construction, to pass, without examining it, and seeing through it. I read every proof-sheet twice or thrice myself, and correct every letter with my own hand. Brother Marshman and I compare with the Greek or Hebrew, and brother Ward reads every sheet. Three of the Translations, viz. the Bengalee, Hindostanee, and Sungscrit, I translate with my own hand: the two last immediately from the Greek; and the Hebrew Bible is before me while I translate the Bengalee. Whatever helps I use, I commit my judgment to none of them. Brother Marshman does the same with the Chinese, and all that he engages in; and so does Brother Ward.'

Extract of a Letter from the Rev. William Ward.

" *May* 10, 1820.

" The appointment of my beloved colleague (Dr. Carey) to the Professorship in the College of Fort William put him in possession, so far as it was necessary to his plans, of all the learning in India. Learned men from every part crowded to Calcutta, seeking employment in this new College; and the senior Sŭngskrit Pundit in the College

who attended Dr. Carey constantly in the discharge of his College duties, informed him from time to time of the arrival of some learned Native, now from Benares, then from Cashmere, then from the Punjab; and thus, in succession, from the different provinces of India; who were, of course, introduced to Dr. Carey. The Doctor here saw all India coming to pour all its treasures at his feet; nor could he be so blind as not to recognise the hand which thus brought him help from afar.

In that spirit of faith which has distinguished his Missionary life, he engaged these learned men as fast as they were brought; and put the Sŭngskrit Bible, as the original from which they were to translate, into the hands of each. Each Pŭndit, thus furnished, and instructed also in the nature of the work of translation, now sat down, and began to render the divine word into his native dialect. He was assisted for some time by hints and directions from two learned Hindoos, prepared by Dr. Carey, and familiarized to the work of translation by having read the proofs of the Sŭngskrit and Bengalee with the Doctor; and then, from day to day, he was able to go on alone with his work. At an early period, his first attempts were brought to the test; for, after he had advanced some way, his manuscript was put to press, and the first sheet was examined by one of the initiated Native Assistants, sitting by the side of this original Native Translator. The first and second proofs were thus corrected, which brought the sheet as near as *they* could bring it to the original Sŭngskrit. The third proof was then carried to Dr. Carey by the Translator himself; and they went over it together, and over as many more proofs of the same sheet as the Doctor thought necessary, sometimes more and sometimes less; and after this, the sheet was ordered to press. This has been the constant and only process in these Translations, from the beginning."

From the Eighth Memoir of the Missionaries at Serampore.

"To expect that these editions will not be susceptible of many and various improvements, would be vain in itself, and contrary to universal experience. The English Version, which occupied the labour of the learned for seventy years, is by many deemed faulty at the present day: how must it, then, have appeared in the first twenty years, or in its first edition! Yet this did not prevent its being made the instrument of converting thousands, and of pouring forth such a flood of light as led to the correction of its own defects. They (the Missionaries) trust that the Versions they have put to press will be found intelligible to the great body of the people, and generally accurate. On the testimony of native critics, however, much dependence cannot be placed, as they must necessarily be ignorant of the Original Text, and of the peculiar phraseology of Scripture; while those phrases of Scripture which enter into the essence of Christianity, such as, 'living in Christ,' 'crucified with Christ,' 'justified by faith,' 'taking up the cross,' and numerous others, must be literally retained at whatever sacrifice of idiom. And as these terms are by no means intelligible to the bulk of mere nominal Christians even in

Britain, it will not appear strange if they should not be immediately apprehended by Heathens. Should a native critic, therefore, withhold his unqualified testimony from any Version, this would be insufficient to prove that it might not still be intelligible to the body of his own countrymen. If, after reading a portion of it, an intelligent Native will seek for the volume and consider it a valuable gift, to men in his situation of life it must be intelligible; and the object of a first edition may be considered as secured. The Serampore Committee have reason to hope that this has been the case with the Versions which have been already sent into circulation. On this subject they subjoin a Letter sent to the Rev. Mr. Thomason, a few months ago, by Dr. Marshman (see Appendix, No. I.), in answer to his inquiries relative to the effect of circulating the Scriptures in Bengal; and another from Mr. J. T. Thompson, a Missionary who has travelled over a considerable portion of the country around Delhi. The Serampore Committee are still employed in ascertaining the character of these Versions, and will from time to time communicate to the Religious Public the result of their inquiries."

Extract from the Letter (*No.* I.), *above referred to, from the Rev. Dr. Marshman.*

"*Serampore, Feb. 20th,* 1821.

"About three years ago, a number of persons were found inhabiting certain villages near Dacca, who had forsaken idolatry, and who constantly refused to Brahmans the usual honours paid to them beyond the other classes of the community. They were also said to be remarkable for the correctness of their conduct, and particularly for their adherence to truth. These were occasionally visited by several of our Christian Brethren, both European and Native, and were said to be scattered through ten or twelve villages. They were, however, the followers of no particular leader, as is the case with many sects among the Hindoos; but, from their professing to be in search of a true Gooroo, or Teacher, they were termed *Sutya-Gooroos.* Some of our native friends being exceedingly desirous of knowing from whence they had derived all their ideas, were at length told that they had imbibed them from a book which was carefully preserved in one of their villages. On arriving at this village, they were shewn a book much worn, kept in a case (I think of brass) which had been made for the sake of preserving it, and which our friends were told had been there many years, although none of those present could say from whence it came. On examination, this book was found to be a copy of the FIRST EDITION OF THE BENGALEE NEW TESTAMENT, printed at Serampore in 1800. After this, numbers of these *Sutya-Gooroos* came to Dacca, and, with Mr. Leonard, and various Native Christian Brethren there, described a number of things mentioned in the New Testament, particularly those which related to caste, and the distinction of food. This ended in three of them being baptized, in the course of a few months, on a profession of faith in Christ; who

afterwards returned to their own villages. Our aged native brother, Kishnoo, (baptized in 1800,) went among them last August; and at the village where he was constrained to remain on account of the rains, he found a copy of THE SECOND EDITION OF THE BENGALEE NEW TESTAMENT, which they prized very highly, although they had not as yet made an open profession of Christianity."

'The following advertisement,' (say the Committee of the Baptist Missionary Society, in their Report for 1819,) 'which is copied from the "Friend of India," a Monthly Publication printed at Serampore, will prove how desirous the Missionaries are of procuring all the assistance they can towards the improvement and completion of the Versions of the Holy Scriptures which are preparing by them:'—

"*August*, 1818.

"In the beginning of this month was finished at press the New Testament in the *Pushtoo* and the *Kunkun* Languages, under the superintendence of the Missionaries at Serampore. The Pushtoo Version was seven years in the press. This language is spoken by the nation of the Affghans, beyond the Indus, who have been by some supposed to be descended from the Ten Tribes carried away by Salmaneser. It is printed in the Arabic Character, and contains 782 pages. The *Kunkun* is spoken on the western coast of India, from Bombay to Goa. It is printed in the Nagree Character, and contains 706 pages. It has been about five years in the press. The Missionaries will esteem it a favour if any Gentlemen acquainted with these languages will examine either of these Versions of the New Testament, and favour them with corrections and emendations, with a view to a second and improved edition. The following are the points to which they would particularly request their attention.

"They would feel greatly obliged if any one would examine the style, and compare it with that of other books in the language, the style of which is allowed to be good. In doing this, it will be useful to avoid general observations, which, however easily made, are of no service in the improvement of a Version; one observation drawn from practical knowledge, and supported by authorities brought forward from works of repute, contributing more to illustrate the true nature of any language or dialect, than a thousand general observations, unsupported by examples.

"They also beg such as are sufficiently acquainted with these languages, kindly to examine the construction, and to point out particular instances wherein they think it improper; in doing which, it will be of great utility to adduce examples of a different and superior mode of construction, drawn either from valuable works or from practical observation.

"They further entreat that Gentlemen will examine the rendering of particular passages, and kindly instance such as may appear to them inadequate, or obscure. In doing this, they beg leave to suggest the still more urgent necessity of adducing *emendatory* passages and phrases; which, they trust, will appear evident, when

it is considered, that, in the New Testament particularly, there must occur many ideas which are almost wholly new in these languages: and it can scarcely be expected, that in dialects as yet so little cultivated, there should be found all those terms in divinity which the Greek Language furnished in such abundance. Many phrases and terms, therefore, must be created for the occasion, or accommodated as nearly as possible: and hence, though a term may be uncouth, if we would express the idea, it must still be retained until a better can be found. Important service will, therefore, be rendered by any Gentleman suggesting terms or phrases more adequate, or better understood, in the room of any which may appear objectionable; as, by this method, a number may be brought forward, from which a selection may be made to the highest advantage. And it may be hoped, that, by this course, should those who are best able thus kindly contribute their aid, the various Versions of the Scriptures in the Languages of India may ultimately be brought to a considerable degree of perfection."

This was afterwards succeeded by the following Circular Address, subjoined to the Seventh Memoir of the Missionaries, 1820:—

"The Brethren who form the Committee for conducting Translations at Serampore, having been for many years engaged in the Translation of the Scriptures, have felt convinced, in proportion as they have applied to this work, that in no way can the best interests of India be more effectually promoted, than by a Version of the Scriptures being given, if possible, in the dialect of every Province and Tribe in India, notwithstanding the difficulties which attend the completion of the work.

"With these difficulties it is impossible that they should be unacquainted, engaged in the work, as they have been, for so many years. But if difficulties are suffered to deter from an undertaking of this nature, there can be little hope that light will ever be diffused throughout India, or that the numerous Tribes of Eastern Asia, which comprise a full half of mankind, will ever enjoy those blessings with which Britain is so highly favoured. They have found in the course of their work that the dialects of India and of Eastern Asia, numerous as they appear, may almost all be traced to two sources, the Sungskrita and the Chinese; and, therefore, that a knowledge of these two languages sheds a prodigious degree of light over the various languages of India. This circumstance, among other things, enables them to view the difficulties in the way of accomplishing it as easily surmountable, by a course of steady perseverance; particularly if steps be taken to bring into operation that knowledge of the various dialects of India already possessed by our countrymen here. They humbly trust that the College recently established at Serampore, in which Native Youths of talent and ability, conversant with the various languages of India, will be instructed in the languages wherein the Scriptures were originally

written, as well as in their own classic tongue, will prove highly important in this great work, which can be brought to due perfection only by efforts continued through a succession of years. But they feel assured that assistance of the most important kind may also be obtained from their countrymen in various parts of India; and it is with the view of respectfully soliciting this assistance in the Improvement of the Versions of the Scriptures they have already published, that you are now addressed.

"This request they feel encouraged to make, from the consideration that the Word of God is equally the portion of all Christians, by whatever name or denomination they may be known. It is indeed to *men* that this glorious revelation is made; and every man who loves his race, is bound to interest himself to the utmost of his power in causing to be made for his fellow-men of every nation, a faithful and perspicuous Version of the Divine Writings. The Committee for conducting Translations at Serampore, therefore, wish to interest in this important work every friend to the Scriptures in India who feels willing to contribute his aid in the improvement of even a single Version; with whom they wish to exchange ideas on the subject in the most free and candid manner, for the sake of improving the various Translations of the Divine Word which they may conduct.

"How to secure this, so as to bring to bear on the Sacred Writings that knowledge of the dialects of India now possessed by Gentlemen who reside in its various provinces, has long been with them matter of serious consideration, particularly as they wish to include the assistance of Learned Natives in various parts of India in examining and judging relative to the style of such Versions as are made in their respective dialects. The unavoidable distance of those so capable of affording this assistance, from them and from each other, increases the difficulty of frequent communication. They, however, humbly trust that the following plan will obviate most of the difficulty which exists in the present case. They respectfully propose—

"1. That every Gentleman willing to correspond with them on the subject of Translations, be entreated thus to contribute his aid to the improvement of some one of the Indian Versions, and therein to obtain the aid of every Learned Native over whom he has influence.

"2. That such Gentlemen be not called upon to incur any expense in examining any Version of the Scriptures; but that, whatever Expense they may thus incur, be defrayed by the Committee for Translations at Serampore.

"3. That an interleaved copy of any one Version of the Sacred Scriptures, or of a single book in the language with which any Gentleman may be best acquainted, be sent him, on his kindly requesting it.

"By thus combining all the help procurable in *examining* the various Versions, as editions are successively printed, most of the Translations of the Scriptures will, they trust, ultimately be brought to a happy degree of perfection. But whether it be sooner or later, the Committee feel determined, by Divine assistance, never to with-

draw their attention from this object till it be accomplished. They beg leave to observe, however, that in thus attempting to promote this important work, they have no wish to interfere with any friend who may be already conducting a Translation in any of the dialects of India; on the contrary, to every such friend they cheerfully tender that assistance they respectfully solicit from others; their grand wish being, to see the work accomplished, by whomsoever it be done.

"They therefore respectfully entreat your assistance, Dear Sir, and that of any friend near you, whether European or Native, in examining any one of the Versions they have already brought through the press; a copy of any part of which, interleaved, and particularly of the Version in the Language, shall be thankfully sent you, on your kindly intimating your wish."

The following Extracts are from the latest Publication received from the Missionaries—their Ninth Memoir of Translations. After giving a list of the different Versions printed, with the date of each, they say—

"From this view of the Translations, and of the time when they were respectively begun and finished at press, it will be evident that none of them have been brought hastily through the press. Seven years have formed the shortest period which has been occupied, even by those in which the terminations were the nearest akin to those in the neighbouring dialects; and with the exception of the Bengalee, which, as the first, occupied almost undivided attention, it was not till those in the chief cognate languages of India (the Bengalee, the Hindee, the Mahratta, &c.) had been finished, that the secondary Versions were suffered to pass through the press even in so small a space as seven years. The chief cognate branches, it will be evident, occupied, in general, above ten years each; and to those wherein the discrepancy was very great, (as, for example, the Chinese, the Telinga, and the Kurnata,) nearly twelve were given. It is however a fact, that above three-fourths of the words in most of the secondary cognate languages were understood, in all their bearings, through the Sungscrit, the Bengalee, and Hindee, before those secondary languages were begun; and in some of them even seven-eighths of the words, to say nothing of the construction, the idiom, and the usual figures of speech, in which there is little variation throughout the whole of the Indian family."———

"An assemblage of Pundits, learned in the various languages of India, and engaged in making new Translations from Versions already existing, afforded (to the Missionaries) advantages for ascertaining the correctness of Versions when made, which are not easily met with elsewhere. Each of those, who carefully perused another Version for the sake of ascertaining the exact meaning of every passage, became a more unexceptionable witness to its accuracy or its incorrectness, than any Native can possibly be who cursorily examines

only a few passages. While the latter can do little more than testify to the correctness of the idiom and the general perspicuity of the language, the Pundit, after spending month after month in examining it in order to obtain the literal meaning of each sentence for practical purposes, is a voucher for the accuracy of the rendering in a way that no Native beside can be, till he become acquainted with the original text, or at least obtain a very thorough knowledge of the Scriptures in some other way. As it is impossible that any one of these Pundits could guess beforehand what sense the European Translator might wish him to find in the Version he examines, (for this would have been equivalent to guessing, in nearly every instance, the exact meaning of the original,) it must follow, that the meaning he brought out of each passage and expressed in his own rough draft was precisely the meaning he found in that Version: and this, brought to the European Translator, enabled him at once to judge of the Version thus examined.

"This may be illustrated by an example. The Bengalee Version of the New Testament being the first that was finished, when the Orissa Pundit commenced his labours some years after, as he understood Bengalee nearly as well as his own vernacular tongue, he of course took the Bengalee Version to assist him in making his own rough draft for examination. This, brought to Dr. Carey, enabled him at once to see how far he himself had given the exact meaning of the original in the Bengalee Version, and wherein he had failed. This not only assisted him in rectifying the mistakes in that Version, but enabled him to discern what mistakes were chiefly to be guarded against in future Versions of the Scriptures. Hence, when several of these Pundits have reciprocally read different Versions, and in this way have given undoubted proof of the sense in which they understand them, this has carried more conviction to the mind respecting their accuracy when the sense given has agreed with our own idea of the meaning of these passages, and has assisted us more in discerning those passages which had been inadequately rendered, than all the other helps we have as yet been able to obtain, either from other Natives or Europeans. And as each Version has occupied from seven to twelve years in its formation and its passage through the press, neither time nor means have been wanting, to enable us to make up our own minds respecting the merits of each, long before it has been sent into circulation. We are ready to indulge the hope, therefore, that although all first Versions must necessarily be imperfect, each of these already named is sufficiently accurate and perspicuous to become, under the Divine blessing, the means of salvation, as well as the Bengalee, Sungskrit, and Hindee Versions, which God has been pleased already thus to honour. But, while we have this hope, we deem it important to *second* editions of these Versions, to obtain, from every quarter we are able, the opinions both of other Natives and of Europeans respecting them; and, if possible, critical remarks on particular passages, in the manner described in the Circular Letter on that subject, published in the Appendix of the Seventh Memoir."

Surely, in all this, the man who feels a real interest in the circulation of the Scriptures and the spread of Divine Truth will see abundant cause, not for cavil and accusation, but for thankfulness and joy: and future Labourers will doubtless speak of the honoured and excellent men now at Serampore, as the Translators of our own Version have spoken of those who had preceded them:—

"Therefore, blessed be they, and most honoured be their names, that break the ice, and give the onset upon that which helpeth forward to the saving of souls. Now, what can be more available thereto, than to deliver God's Book unto God's people in a tongue which they understand?"

And doubtless they may be able to add, at the same time—

"Yet, for all that, as nothing is begun and perfected at the same time, and the latter thoughts are thought to be wiser; so, if we, building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left so good, no man, we are sure, hath cause to mislike us: they, we persuade ourselves, if they were alive, would thank us."

The Committee of the Bible Society are charged with "arrogating to themselves the credit of all that is thus done by the Baptist Missionaries in India." How they do so, does not appear. They print a list of Languages, in which Versions have been made; but of the Bible Society they only say, that it has "either directly or indirectly promoted the distribution, printing, or translation of the Scriptures" in these languages? Is this arrogant? Is it untrue?

But there are Two important points respecting Indian Versions, which have been overlooked by the Reviewer.

1. There exist Auxiliary Bible Societies at Calcutta, Madras, Bombay, and Colombo, all engaged in promoting the translation and circulation of the Scriptures, in direct connexion with the Society in London. These Societies have rendered important service in the editing and publishing of some of the most important Indian Versions—the Persian

for instance, Hindoostanee, Malayalim, Teloogoo, Tamil, Goojurattee. To Calcutta and Madras, large Libraries have been sent out by the Committee in London, selected under the inspection of Professor Lee and other men of learning, for the use of Editors and Translators. These consist of all the most important Critical and Exegetical Works, from Walton's Polyglott, down to the modern works of the most distinguished Scholars of Germany and other countries.

Having mentioned these Societies, I cannot but quote one passage from the last Report of that at Madras, on account of its complete accordance with some of the remarks made above, upon imperfect Versions. This Society has been reprinting the Pentateuch, the Psalms, and Isaiah, of the Old Tamil Version of Fabricius, though fully sensible of its imperfections: on which they observe—

"Although it is an object of paramount importance with your Society to obtain and circulate the purest and most faithful translations of the Sacred Scriptures, nevertheless, as long as it is the only existing source from which the spiritual wants of Native Christians can be supplied, it is assuredly its duty, as it doubtless ever will be its earnest desire, to provide them with such means of nourishment as it has pleased an All-wise Providence to place in its hands."

2. The Committee of the Bible Society have voted 5000*l.* for the Translation Department of that very College at Calcutta, founded by Bishop Middleton, of which the Reviewer speaks so highly. And they voted this sum the moment they heard of its establishment, rejoicing to support such an Institution by any means within their power. The Grant has been suitably acknowledged at a Public Meeting of the Society for Propagating the Gospel; and part of it was drawn for by the late lamented Bishop above mentioned.

The establishment of this College seems to afford one instance of the great results to which even weak and imperfect attempts at what is good may in the end lead. For it owes its rise, if we may believe the

Reviewer, to the Bishop's meditations upon these very same "ill-digested measures of the Earl-Street Committee's Translators," of which we have heard so much.

There is one more charge which requires notice. It is this:—

"That individuals (on the Continent of Europe), notorious for entertaining Heretical or Infidel opinions, acting under the protection of the Bible Society, have succeeded in making serious innovations in the received Versions. Under the sanction and at the expense of this Society, editions of the Bible have appeared in various parts of the Continent, *purified* of the passages which gave offence to the philosophers."—*Review*, p. 26.

Of so grave a charge surely some proofs ought to have been produced: but there are none. The Reviewer merely requests his readers to believe that "Mr. Haldane and Dr. Andrew Thomson of Edinburgh have proved these things beyond the possibility of doubt."—On reference to such writings of these Gentlemen as I have at hand, I have been able to find two cases only where such accusations are made, out of the multitudes of instances in which Received Versions have been reprinted on the Continent by the aid or influence of the Society in London. The two cases are, those of a Danish Testament, and a French Bible printed at Lausanne.

That Danish Testament was printed at Copenhagen; and the Committee of the Bible Society in London had no more control over it than the Editor of the Quarterly Review: it was printed by the Society at Copenhagen, altogether at their own expense, and according to their own directions. Supposing, therefore, that it has even been designedly corrupted, still the Committee in Earl Street had nothing whatever to do with it. So far from it indeed, that they have lately ordered preparations to be made for a new edition of the Danish Bible to be printed from a copy of the Old and Standard Danish Version, which has been forwarded to them for this purpose by their Correspondents in Norway.

Of the Lausanne Edition, the Bible Society bore indeed a great share in the expense; but it was *edited* by several of the Pastors and Professors of Lausanne and Neufchâtel, jointly; against whom no errors of opinion on the essential points of Christian doctrine had ever been alleged. One or two passages have now been found, in which they have made alterations much for the worse. Yet I would still maintain, that no sufficient proof has been brought fairly to impeach the general character of the Version. A Collation of this Edition with that of 1744, which was taken as the basis of it, was lately made, through the first half of the Book of Psalms, and the Epistle to the Romans. This Collation was submitted to the examination of Dr. Macbride, Vice-Principal of Magdalen Hall, Oxford, whose jealous care for the purity of Scripture Translation is well known, I am sure, to all who have been under his instruction in the University.—His Report upon it was as follows:—

"I have carefully compared these Collations with the original Greek; and find that a great majority of the variations from the edition of 1744 have no other object than to improve the style. As the result is to bring it nearer the French idiom, it retains fewer of the peculiarities of the original—peculiarities which, from the force of habit, we prefer in our Version; and which I conceive that the foreigners who are accustomed to read the Scriptures would be sorry to exchange for more modern words and phrases.—A few are rather too paraphrastic, and soften down the sense more than the original will bear: the Translator thus becomes a Commentator: for instance, "laisse dans son endurcissement," instead of "endurcit;" and yet, in this new edition, "destinés à perir" is harsher than "disposés à la perdition."

"Upon the whole, I prefer the edition of 1744, because more literal; but the Editors of the new one have evidently no sinister intentions in their emendations, and appear to be perfectly orthodox; since, in the celebrated texts in the Acts, and the First of Timothy, they follow the readings most favourable to that scheme. The same wish of improving the style appears to have occasioned the variations in the Psalms.

"J. D. Macbride."

But still, it may be said, granting even that the corruption has been slight—granting that it has been found in two editions only, out of two hundred—is

Tit. ii. 13.

τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.	de la gloire du grand Dieu et nôtre Sauveur Jésus Christ.	de la gloire du grand Dieu, et de nôtre Sauveur Jésus Christ.

1 Joh. v. 20.

καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος.	et nous sommes dans le Véritable, *savoir*, en son Fils Jésus Christ: il est le vrai Dieu, et la vie éternelle.	et nous sommes dans le Véritable, *savoir*, en son Fils Jésus Christ : c'est lui qui est la vie éternelle.

The last three variations are the more remarkable, inasmuch as, in the editions of Martin referred to, there are notes to each of the three passages, explaining them as so many direct proofs of the Divine Nature of our Saviour : which notes would be without meaning, if applied to them as printed in the new edition. And what is more, these three errors were distinctly pointed out by the late Mr. Owen, as far back as 1822, in two Letters that arose out of a controversy between him and a writer in the Christian Remembrancer; which Letters appeared in the public Newspapers, and were afterwards printed in the form of a pamphlet, and were noticed in the Christian Remembrancer. So that it can scarcely be conceived but that some of the Directors of the Society for Promoting Christian Knowledge must have been aware, at the time, of the charges adduced.

I lament that the Managers of so important a Society—a Society of which I am myself a Member—should have been thus negligent. But I mean not this as recrimination : I mean only to shew, that, in the best-managed human Institutions, errors, even great and manifest errors, will at times unavoidably be found. Nor would I have brought these errors thus publicly forward, had not the cause of truth, and justice to a much-injured Institution, appeared to require it of me.

There still remain some matters, though of a very different nature, upon which the Reviewer has grounded charges against the Committee—I mean the circulation of the Apocrypha among Catholics on the Continent, and the Expenditure of the Society's Funds. The lawfulness of thus circulating the Apocrypha has been so fully and so publicly discussed, and that practice is now so completely given up, and so plainly forbidden by Resolutions passed at the two last General Meetings, that I think it unnecessary to say a word more about it here.

Nor do I profess to enter very fully into the Charges respecting Expenditure—yet upon these I cannot but make one or two observations.

The Committee are accused of spending sixteen per cent. on the Management of the Income entrusted to them;—"they have been guilty of unjustifiable extravagance; they have expended, upon a host of Secretaries, Accountants, Agents, both stationary and itinerant, &c. &c., an unreasonable proportion of the funds entrusted to their discretion."

1. It is surely most unfair to take the Expenses of Management in comparison with the amount of Free Contributions merely. It should be compared with the whole Amount Managed, that is, with the whole expenditure of the year. Now, for the year 1825—1826, the whole expenditure was 96,014*l.* 13*s.* 4*d.*; and, according to the detailed statement published by the Auditors, the charge of management was 6539*l.* 2*s.* 11*d.*, which is less than seven per cent. upon the whole.

2. It has never been proved that there is any one of the subordinate Officers, Clerks, or Porters, employed about the Society's House, who is overpaid, or who is not fully employed. For myself, I know, by constant observation, that they are at work from morning to night, and often at extra hours.

3. It has been stated, and never disproved, that,

"Upon an accurate calculation of the expenses of the Depository, and of the whole Establishment, during the last ten years—allowing, according to the usual mercantile ratio, for the money expended in the purchase both of the freehold and leasehold premises, erecting and enlarging the warehouses, furnishing, and all other expenses —the average of the last ten years is only about equal to the average of the preceding three years: when the Bibles and Testaments were with a Bookseller upon a moderate commission; the Secretaries and Assistant Secretary conducting the business of their respective departments at their several habitations, widely detached from each other; and the Committee holding its meetings in rooms hired for the occasion.

"The facility which has been experienced from having the increasing concerns of the Society conducted on one spot, is such as to evince the propriety of the measure: and it having been found necessary to augment, very considerably, the variety as well as quantity of Versions in Foreign Languages, and also, in order to have the English editions at all times in a proper state for binding, to increase the stock in that language very greatly, I am informed, that the aggregate value of the Society's Bibles and Testaments is, at this time, five times what it was at the period when their stock was removed to Earl Street; and had it been continued with a Bookseller, his allowance, for warehouse-rent, and the necessary attention required by the care of such a stock, must have been considerably augmented."—(*See a Letter in the Edinburgh Theological Magazine for December* 1826.)

4. It must be recollected, that the Bible Society stands in a very different situation from that of most other Religious Societies, with respect to Foreign Agents. Suppose, for instance, the Society for Promoting Christian Knowledge in London, or the Continental Society in Edinburgh, wish to extend their operations to any particular country, even though it be one in which they can do little but by the distribution of the Scriptures or Religious Works, they send out a Missionary, or Schoolmaster, or Agent, as the case may be; and this is set down as one of their legitimate objects, and the expense of it is by no means to be reckoned among "Expenses of Management." Now if the Bible Society wish to do the same thing, unless there be Missionaries already established on the very spot, they must necessarily send out an Agent also: and then this Agent,

though engaged in "doing the work of an Evangelist," as fully perhaps as many of the persons above described, is put down at once in the same List with Messengers and Porters, and his salary goes only to make an item in "a lavish expenditure of Management."

It is not to be endured, for instance, that the salary of the Rev. Mr. Leeves, who has been for years rendering as important services to the cause of Religion, in the Greek Church, and throughout the Turkish Empire, as any Missionary whatever employed in that part of the world, should be classed with the stipend of an Office-clerk. Moreover, some of these persons described as Agents have been much employed as Editors; for instance, Mr. Leeves himself, and Professor Kieffer; and a great part therefore of the money paid to them has been no more expended in "Management" than that which has been employed for discharging Editors' and Printers' bills.

5. Leander Von Ess received no salary until Mr. Owen had personally examined into the state of his affairs, while on the Continent in 1818. And from his Report it appeared, that so extensive were the arrangements which had been necessarily made for the effectual circulation of his edition of the New Testament, that the *whole income* derived from his existing employments would be absorbed by the expenses attendant upon them; and on the principle, that he who thus widely preached the Gospel ought to live by the Gospel, a salary of 300*l.* a-year was voted to him. 60*l.* was afterwards added for a Clerk, and for warehouse rent. But that his affairs and the whole of his proceedings may be duly investigated, Dr. Pinkerton has just been despatched by the Committee to visit him: and on this journey he is accompanied by the Rev. R. W. Sibthorp, B.D., Fellow of Magdalen College, Oxford.

That Dr. Von Ess's salary was not announced in the printed Reports of the Society, arose simply from the circumstance, that those Reports were known